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A

Poetical Abridgement,
Both in *Latin* and *English*,

Of the Reverend
Mr. Tutor BENTHAM'S LETTER
T O

A Young GENTLEMAN of OXFORD.

To which are added
Some REMARKS on the LETTER to a
FELLOW of a COLLEGE.

By the AUTHOR of the PROPOSAL, &c.

Dixi' ego vobis, in hoc esse Atticam elegantiam?
TER.

L O N D O N:

Printed for W. OWEN, at *Homer's Head*, near
Temple-Bar. MDCCXLIX.

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Both in Latin and English

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Mr. Thomas Bentham's Letter

TO

A Young Gentleman of OXFORD

To which are added

Some Remarks on a

Letter

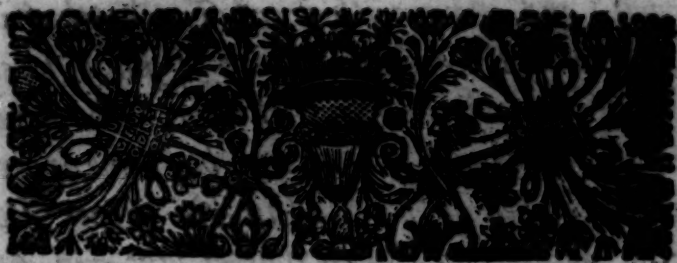


By the Author of the Introduction

Printed for W. Green, in Strand, London

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THE
PREFACE.



I hath been represented to me on behalf of the Reverend Mr. E. B. that, if I prosecute my original Design, and lengthen out my Panegyric into six or seven Numbers, I shall raise up a Spirit of Envy against him, and at the same time highly offend his singular Modesty. And I have indeed considered, that I may probably disgust my Readers, if I oblige them to labour through a whole Volume of Praise, in which they themselves have no Share, or Con-
cern

THE PREFACE.

cern. For, although I can fairly exculpate myself, and affirm with great Truth, that in the several Encomiums, which I have lately bestowed on this excellent Writer, I have not mingled one Grain of Flattery, but have drawn him to the best of my Skill in his proper Colours, and placed him in that Light and Attitude, in which he always ought to appear: Yet such is our Propension to disbelieve or dislike every Thing, which we meet with written in the laudatory Style, that I find my PROPOSAL hath not been received with a due respect even by Mr. B—'s best Friends, and by others it hath seldom been read without a Sneer. These Considerations have induced me to alter my first Intentions, and contract my Plan. So that instead of a large Volume, which, I perceive, would not answer my own Pains, or raise my Author's Character, or satisfy his Friends, I have here, in a few Pages, abridged his whole Work. The Reader will observe, that, in the following Sheets, I have been very sparing of my Compliments for the Reasons I have mentioned: and further, to manifest my Impartiality, I have subjoined a little Piece of Advice, which, some Time ago, was transmitted to me, in order to be
commu-

The PREFACE.

communicated to Mr. B. at such time, and in such a Manner, as I should think most proper. The Monitor (who, I am told, is the young Gentleman, to whom Mr. B—'s Letter is addressed) endeavours to convince me, that if my Author will regulate his future Conduct by these Instructions, they will do him a real Service, and contribute more to his Fame and Reputation, than all my PUFFS, whether in Prose or Verse; for so the Spark is pleased to call my friendly Lucubrations.





A

Poetical Abridgement, &c.

LITTLE B——, who writes (and who doubts his Ability?)

Latin, English, and Greek, all with equal Facility,

Now collects his whole Force on a weighty Occasion,

And bestows on our ALMA a quaint Dissertation :

Reprimands the hot Youth, who so wilful is grown,

That surveying all Parties he sticks to his own ;

Unre-



EPISTOLÆ BENTHAMICÆ SUM-
MARIUM POETICUM, RHYTH-
MICUM, MONACHICUM.

GRÆCE loqui, & Latine,
Anglicæque sine fine

Æquè calles, (quis est, qui ne-

sciat tete?) EDOARDE:

Utque, qui vir nunc sis, datâ

Occasione insperatâ,

Constet; das consilia cata

ALMÆ nostræ, EDOARDE.

Culpas puerum, qui morum

Imitator haud tuorum

Doctus, amat meliorum

Partium esse, EDOARDE.

Nec

Unreclaim'd by his Tutor's Advice, is so
steady,

That he fancies his Father, as honest as
NEDDY.

NEDDY frets, and grows angry; then cools,
and replies;

Mingles old and new Laws; and affirms, and
denies:

Like a shrewd Politician, to prove all his
Facts,

In the Space of one Page he cites half a
score Acts.

But are these insufficient? the Scripture comes
next;

And to aid the late Statutes, he quotes a
strong Text.

And, I trow, lest old Folk should his Lan-
guage recall,

When he spake, as a *Tory*, and warm, as
St. Paul;

To

Nec te audiens, pervicax est,

Et propositi tenax est.

Quid? quod probior te evax! est

Pater ejus, EDOARDE.

Negas, furis, deservésque,

Illi, tibi respondésque,

Leges novas veterésque

Miscens, urgens, EDOARDE.

Utque probes tot & tanta,

Vasfrè facis, quot, & quanta!

In hâc paginâ ἡ παλαιά

Acta ponis, EDOARDE.

Hasce esse siquis vanas

Deputârit, sanctas, sanas

Profers leges, et profanas

Sacris juvas, EDOARDE.

Nequis tua revocaret;

Dicta, facta recitaret;

Te quum quidam appellaret

Tory, Tory, EDOARDE;
B

Jam

To appear still unchang'd, he asserts Non-
RESISTANCE;

Yet — provided this Doctrine shall keep its
due Distance.

For, as now the Case stands, to resist is not
Treason,

If a King should rule so, as to rule without
Reason.

Thus—as if we were Apes, should he cen-
sure our Features;

May we not, Sirs, declare, We're reason-
able Creatures?

And the Man, who's oppress'd, or can't
make his Escape,

May he not take up Arms to maintain, He's
no Ape?

Still supposing, no Grievance, that's only
pretended,

Be a Matter of quarrel, as fit to be mended:

Still

Jam popello jura demis :

Pauli nos præceptis premis,

Modò longè absint : semis-

sis nam homo 'st, EDOARDE,

Hic hæc vera qui docebit

Esse ; regi aut parebit,

Nullam nostri qui habebit

Rationem, EDOARDE.

Nempe eum si rex dicet

Simium, siquis alius, qui sit

Homo ; nonne is expli-cet

Causam suam, EDOARDE ?

Et qui fortè opprimatur,

Cui aufugere non datur ;

Nonne sese tueatur

Armis, inquis, EDOARDE ?

Sed nec rex, & sic intelli-

gi rem jubes, debet pelli

Ullus regno, causa belli

Ni sit gravis, EDOARDE.

Si

Still supposing, we never presume to complain,

Though the Grievance be great, in the present K—s Reign.

For although to Free-thinkers the Matter seems odd;

YET THE POWERS, THAT BE ARE ORDAINED OF GOD.

ARE ORDAINED OF GOD——That is surely the Letter.

But, I pray you observe, We may change for the better,

If it suits with our Customs, our Humours, and Fancies,

(Such the Wisdom of Man is) even God's Ordinances.

Next——To shew that his Rules are not founded on Fables,

NED exhibits his new chronological Tables :

By

Si sit gravis, nil audi-o,

Nisi, Io Pæan! Io!

Imperante hic G—gi-o,

Clamas, clamo, EDOARDE.

Reges regulosque fecit,

Et quicunque nobis præsit,

(Quicquid impius hic objecit)

Ipse deus, EDOARDE.

Fecit deus — Tamen hosce

(Operæ est pretium nôsse)

Reges regulosque posse

Rectè mones, EDOARDE,

Fieri & meliores,

(Læta ô res!) & majores,

Si ad tuos, meos mores

Hi aptentur, EDOARDE.

Fabulosum nil impono,

Ais; idque urges, quo no-

tissimum sit, quòd tu chrono-

logicus sis, EDOARDE.

Confers,

By Analogy proves, but with infinite
Pains,

What before never entred an Head, that had
Brains,

How, in sixty Years after a King hath been
dead,

We may plainly distinguish white Roses
from red;

With the Requisites royal, which form a
true Line,

And bestow on great Monarchs the *Jus*
call'd divine.

Thus AUGUSTUS transmitted a Right unto
NERO :

Thus our K——s derive theirs from old
Lilly Bolero.

And by this Computation it plainly ap-
pears,

That the DANES and NOL CROMWELL were
short by some Years.

Tho'

Confers, fudas, promiss 6 tum

Quoddam magnum, nulli notum

Antè : sed hoc quoddam quò tum ?

Ut post annos, EDOARDE,

Sexaginta pulchrè nôris,

Quinam sani sint coloris,

Regum nomina qui flores

Inscribuntur, EDOARDE;

Reges quî firmentur ; quî (num

Nôris etiam leoninum

Jus ? Pax !) transeat jus divinum

Ad hos certè, EDOARDE.

Non AUGUSTUS, sed hînc NERO

Rexit, egit jure mero :

Quod et Lilly id Bolero

Dedit nostris, EDOARDE.

Reges — quasi qui fuerunt,

DANI, Nolque deliquerunt :

Haud legitimos implerunt

Annos, annos EDOARDE.

DANI

Tho' the DANES were by no means contemptible Things ;

For a little more time would have made 'em true Kings.

Then remark, tho' it does not square well with his Plan,

NED believes the first CHARLES was a very good Man ;

And his Counsellors too, he inclines to allow,

Were a fort of good Folk——What they would not be now.

For, howe'er he is touch'd by the Truths he has read,

And esteems some great Monarchs, who long have been dead :

Yet he wisely contends, and, I think, 'tis confest,

That the K—g, who is regnant, is always the best :

More

DANI sibi si favissent,

(Haud temnendi) si mansissent

Hic diutius, pol fuissent

Veri reges, EDOARDE.

Dixti, quod scis te læsisse,

Primum CAROLUM fuisse

Virum bonum, & sapisse

Illi pectus, EDOARDE,

Quid? quòd suos consiliarios

Viros prædicas primarios?

Quid si essent nunc? nefarios

Prædicares, EDOARDE.

At, annales quum versâsti,

Quicquid tu existimâsti

De CARO-LO, judicâsti

Meliùs tamen, EDOARDE,

Dum contendis, siquid jus est,

Quòd qui rex est, optimus est;

Reges mortui, quòd is plus est,

Quàm sexcenti, EDOARDE;

C. Saltem

More especially here, where there's room
for no doubt,

Since our true Constitution is clearly made
out.

NEDDY therefore exults, and accounts it
great Gain ;

That he lives, that he thrives, in so righte-
ous a Reign :

And insists, for this Reason we loudly de-
clare

All we talk in our Cups, what we wish,
what we are :

That henceforth we be deem'd, as it greatly
imports us,

Just as honest and wise, as the man who ex-
horts us.

Then alas ! tho' but few may deserve to be
fainted,

'Twill appear, that we are not so bad, as
we're painted,

Even

*Saltem in Britannia, ubi
Nec jus anceps est, nec dubi-
tatur, quid rex possit, seu bi-*

bax, seu sobrius, EDOARDE.

*Quare gaudes, ponis lucro,
Vivere te, duce Teucro,
Crescere te hic, hic, seu upo-*

μυον pulchrum, EDOARDE:

Et nos mones, prædicemus

Palam, palam, quæ putemus

Argumenta, cum bibemus,

Et quibuscum, EDOARDE.

Uti simus (ô quàm naris

Es emunctæ ! ô pulchra res !)

Tibi probitate pares

Ac solertiâ, EDOARDE.

Tum de Repub. omnes ali-

quando, genus quale quale,

Si non optimè, non malè

Mereamur, EDOARDE.

Quin

Even NED has confess'd, tho' the Boys were
in drink,

That the few real JACKS here are sober,
and think.

But, because he suspects, the BORLACIANS
may sneer him,

Tho' by Nature so gentle, he'll make us all
fear him :

So assumes a fierce Look, and concludes in
a Rage,

To compel our Consent, with a terrible
Page :

Which the Muses were ever afraid to re-
hearse;

And the LAUREAT himself ne'er attempted
in Verse.

And should I the Arch-Poet's own Province
invade,

Well I wot, that good *Pæan* will lend me
no Aid.

And

Quin tu ipse (quos evitas,

Rodis, prodis) litas, citas

Hos, ut sanos JACOBITAS,

Utque graves, EDOARDE.

At, quæ censeas, scribas, notes,

Et has raras tuas dotes,

Ne non meus hic συμπότης

Pensi habeat, EDOARDE ;

Quàm te mutas ! vultus qualis !

Quum sis mitis, rabie cales :

Paginâque en, feralis

Claudit omnia, EDOARDE.

Quam nec Clio recitare,

Nec vult CIBBER modulari,

Versus tali nec formare

Ex materiâ, EDOARDE.

Et mî si mens ita crescet,

Tentem ut, quod ARCHI nescit ;

Pæan mihi non adesset

Cantitanti, EDOARDE.

Fore

'And the Giant OFFICIO, whose Anger I
dread

More than all the Laws penal, which hang
o'er my Head,

By his Magic may swell to a Folio my
Crime,

If a Matter so sacred I turn into Rhyme.



Fors & magnus is OFFICIO,

Cujus mî timenda 'st ditio

Plusquàm omnia, vertet vitio

Rhythmos meos, EDOARDE,

Tanquam si—Et quæ audi-et,

Sentiet, sanciet, suet, sciet,

En, volumen ingens fiet,

Fatum meum, EDOARDE!





NOTES

VER. 8. THAT HE FANCIES HIS FATHER &c.] Our Author through his whole Discourse insinuates, that the young Gentleman's Principles are hereditary, and derived from the Prejudices of his Family.

V. 12. CITES HALF A SCORE ACTS] See Letter, 2d Edit. p. 9.

V. 19. ——— TO RESIST IS NOT TREASON,
IF A KING SHOULD RULE SO AS TO RULE
WITHOUT REASON.

If upon Principles of common Sense you insist, that REASONABLE Creatures have a Right to be dealt with in a REASONABLE Way, you must allow, that they have a Right to throw off that Dominion, when 'tis exercised UNREASONABLY, Let. p. 41.

V. 25.

V. 25. STILL SUPPOSING NO GRIEVANCE
 &c.] *A prudential Regard for our own
 and the common Welfare should teach us,
 how very unsafe, how very troublesome it
 may prove to bring Matters to an open
 Quarrel upon every, I will not say PRE-
 TENDED, but REAL Grievance. Let. p. 15.*

This Proposition seems manifestly to con-
 tradict the former. For how can we *have*
a Right to throw off Dominion, when 'tis ex-
ercised a little unreasonably; if we ought
 not to bring Matters to an open Quarrel
 upon a real Grievance? But this Contra-
 diction may easily be reconciled by the
 Context, as well as by the whole Scope of
 our Author's Discourse. In this Place he
 bestows a salutary Caution on all those,
 who are dissatisfied with the present State
 of Affairs, and at the same time gives us an
 indubitable Mark of his own Attachment
 and Affection for the present Government.
 His principles are, TO RESIST, and *to throw*
off Dominion, if it be exercised unreason-
ably. But his Principles likewise are, NOT
 TO RESIST on any Pretence, or even to
 complain of any great, or *real Grievance*
 (if any such should be) during the present
 Reign. In this respect he is sufficiently
 justified; since he forms his Conduct by
 the Example of those eminent Persons,
 D who

who are the great ornaments of his Profession.

V. 30. YET THE POWERS THAT BE &c.] *The Text, which belongs to your Case is clearly this,* LET EVERY SOUL BE SUBJECT TO THE HIGHER POWERS: THE POWERS THAT BE ARE ORDAINED OF GOD. L. p. 23.

Here our Author takes a new Method to instruct his Pupil, by pointing out what Texts of Scripture are fit for the young Man's Purpose, and what are not. For some Passages in our holy Books would only serve to puzzle a weak Head, and perplex the Cause, which Mr. B. is here endeavouring to explain and defend. I am apt to believe, that our Letter-Writer was furnished with this Hint from an Ordinance published near 100 Years ago, by which the good People of this Country were forbidden to read **MALIGNANT CHAPTERS, and MALIGNANT PSALMS.**

V. 32. WE MAY CHANGE FOR THE BETTER &c.] *For though Government be the ORDINANCE OF GOD, yet the particular Establishments of IT are the Creatures of human Fancy and Invention.* L. p. 25.

If the Reader doth not here animadvert to my Author with great Attention, the
Meaning

Meaning of this Passage will be scarce intelligible. For, if the Governments, which are now established in the World, are the Creatures of human Fancy and Invention, which I believe may easily be proved, it will follow, that not one among them all can with any Propriety be called the ORDINANCE of GOD—and consequently our Author's Argument, by which he would enforce Obedience to the higher Powers, because the POWERS THAT BE ARE ORDAINED OF GOD, will be ineffectual. On the other hand, if we allow all the Governments of the World, as they now exist, to be ORDAINED OF GOD, this will be to make God the immediate Author of all the Cruelties, which are exercised by the several Tyrants—A Notion too absurd and impious to be entertained by any rational Creature. But to come home—Let us suppose the Government during the Reigns of K. CHARLES I. and his two Sons to have been the ORDINANCE OF GOD; a Doctrine which was maintained by all the Bishops and the most eminent Divines of the Church of *England*, who flourished in that Century, and was embraced by the whole Nation: Yet certainly the Revolution was effected by the Wit and Industry of Man, or to use our Author's Words, was the CREATURE OF HUMAN FANCY AND INVENTION. And
 although

although, I acknowledge, our learned Letter-Writer hath sufficiently proved, that the Government founded on the Revolution far excelled all the former Governments, even those which were universally allowed to have been ORDAINED OF GOD: Yet the Want of this Mark (the *Jus Divinum*) one would imagine, must necessarily destroy our Author's Argument drawn from his Scripture Quotations, and applied by him to the present Government, which derives its very Being from the Revolution. But the following Note, much to this Writer's Honour, will clear all the Difficulties, which I have here mentioned,

V, 43. THUS AUGUSTUS TRANSMITTED A RIGHT UNTO NERO] *And who was in Power, when the Apostle wrote, but NERO? The fifth in Succession from AUGUSTUS CÆSAR? From the Death of AUGUSTUS to the Death of NERO there passed 53 Years. Supposing then, but not granting, the Settlement of the Crown at the Revolution to be no other than what you are pleased to term it, an Usurpation, the present Government hath been equally fixed with THAT of the Roman Government, when the Apostle wrote. L. p. 23. 24.*

There is nothing in all our Author's Writings, for which he merits so much Applause,

plause, as for the Discovery, which he hath here communicated to his Country-Men. For by his great Sagacity and a new political Arithmetic he hath manifestly settled the exact Time, when an Usurpation ceases, and becomes a rightful and lawful Government: Nay further, when it acquires the *Jus Divinum*; and the CREATURE of HUMAN FANCY becomes the ORDINANCE of GOD—That great Controversy, which hath exercised the Pens of our ablest Divines and Politicians for more than half a Century to no purpose. Fifty, or fifty three Years at most, is the time required for this great Work. And this our learned Casuist hath so clearly proved from the Scripture, and so forcibly urged, as the Determination of St. *Paul* himself, that the most scrupulous and conscientious Man can have no doubts hereafter concerning this important Point; except only, that by such a nice and curious Calculation the Beginning of a Reign may be an Usurpation, and yet the End of the same Reign may become not only a rightful Government, but the ORDINANCE OF GOD Almighty.

V. 44. LILLY BOLERO] An old Song, which, as some of our Historians affirm, brought about the Revolution, or at least contributed very much to that great and happy

happy event. So that by an easy Figure it may be used, as I have used it here, for the Revolution itself.

V. 46. THAT THE DANES, AND NOL CROMWELL &c.] *For the DANES you will consider as mere Usurpers: Tho', I think, a little longer Time would have made their Right full as good, as theirs, on whom they usurped.* L. p. 20. 22.

Nor was his [CROMWELL'S] Authority confirmed by length of Time. L. p. 27.

If Mr. B. will consult our Annals once more, he will probably be of Opinion, that the DANES continued so long in *England*, that they need not come within his Description of Usurpers. I take the Liberty to offer this Amendment, because I perceive it would corroborate Mr. B——'s Argument, and confound the most zealous Jacobites, if the right of the DANES (a Point of such vast Moment in the present Dispute) could be sufficiently established.

V. 52. —WHAT THEY WOULD NOT BE NOW] *I am persuaded that he [K. CHARLES I.] was a very good Man; and that the Characters of those about him are entitled to a more favourable Opinion. than*
would

would be due to the same Conduct, if pursued by Counsellors at this Time. L. p. 25.

That certain Men should be very good in one Age, and yet with the same Virtues be very bad Men, if they were to live in another, is a Maxim, which I think hath escaped the Observation of M. *Roche-foucault*. By a Parity of Reasoning the great Virtues and excellent Talents of the present Counsellors, who are now so much respected, and are the real Ornaments of this Age, will be in no Esteem a 100 Years hence. I generally submit to my Author's Conclusions: But this is a Matter, of which I have some Doubts. At least I persuade myself, that the Characters of one or two of those eminent Statesmen, to whom I have formerly had the Honour to be known, can never fall lower, or be altered or impaired by Time.

V. 59. NEDDY THEREFORE EXULTS &c.]
But at the same time I must tell you, that I think it my Happiness to have been born at a Time, when the Plan of our civil Constitution is much more clearly marked out, than it was then—in the Reign of K. CHARLES I.
 Let. p. 25.

This is delivered with great Judgment, and carries such Conviction with it, that
 most

most People, I believe, will subscribe very readily to the Letter-Writer's Opinion. I am sure every Person of my Acquaintance, old and young, Male and Female, seems very well pleased to be living at *this time*. And I never heard one among them all express the least Wish or Desire to have lived in the Reign of King CHARLES I. I have indeed sometimes wished, for the Sake of our University, that the learned Author of this Epistle, and a few of his Associates had flourished 400 Years ago. What Wonders would they have wrought in that Age of Ignorance!

But observe—Mr. B. accounts it his peculiar Happiness to be living at a Time, when our civil Constitution is marked out so clearly. But would not he have enhanced the Price and Value of his Work, and encreased the Obligations, which we already owe him, if he had added two or three Pages more, and sketched out the Marks and Boundaries of that Constitution, with which he is so intimately acquainted? For whether my Sight be very defective, or whether these constitutional Marks are Allegorical, or whether some of them have been thrown down or removed, since they were first erected; to me (although they are as clearly perceived by this acute
and

and sharp-sighted Author, as the Milestones between Oxford and London) to me, I say, they are invisible. Particularly that Part of our Constitution, over which the great A. presides, seems to be bounded only by the Sea. And I am not quite certain, that those Bounds are sufficient.

V. 61. AND INSISTS FOR THIS REASON &c.] *That all those Persons, whose only Ambition it hath been hitherto to mind the proper Business of their private Stations, and be quiet, will answer the loud Demands and Expectations of the World—Will be explicit, and declare themselves, &c.*
P. 29, 30.

I have before intimated, that our Author's great Importance in the University gives him a right to admonish, and direct his Superiors. But, I wish he had added some proper Instructions, how we are to put his Advice in Execution; or have told us, what he really means, when he so earnestly calls upon us, *to Answer the loud Demands, and Expectations of the World—to be explicit and declare ourselves.* Some judicious Persons are of Opinion, that all, who have taken the Oaths, have been very explicit and declared themselves sufficiently. And we all know, that no other Test or *public Decla-*

E

ration

ration is required by any Law or Statute. Perhaps our Author would have every Tutor and Fellow of a College openly profess his Principles by Writing or Publishing two or three Pamphlets. But would not this be an unreasonable Demand? For there are but few among us, who have Leisure for such a Work: And those, who have, unless they could reach the Sublimity of the BENTHAMIC Style, would only serve for a Foil to that great Genius, who wants no Aid to set himself off. The ancient and customary Form of professing our Loyalty, &c. we attempted lately to no purpose. For before we arrived at the End of our Journey, we were suddenly stopped by a new erected Barrier—*a ne plus ultra*—which defeated our good Resolutions, and obliged our whole Body to turn back in Disgrace. To whom we are to impute this singular Misfortune, we know not. Some have told us, we owe it to the R. R. the Sons of our Mother, and two or three other Critics of great Penetration and Discernment. It seems we looked forward, when we ought to have looked backward. And neither was our Incense of the best Sort, nor the Pots, in which it was offered of a fashionable Size. This remarkable Incident, which I am truly grieved to mention, with the magnificent

nificent Fire-Works, and the Conjurer in the Quart Bottle will dignifie the present Year, with the title of *Annus mirabilis*; which as I am assured by some Friends, who are well skilled in judicial Astrology, cannot possibly happen but once in half a Century.

V. 68. THAT THE FEW REAL JACKS, &c.] I have fully excused my Author in another Place, on account of his calling the *Jacobites* SOBER and THINKING Persons. But he hath since better excused himself. For in his second Volume he hath by a Dash or two of his Pen taken away all their Sobriety, and is now of Opinion, that these same *Jacobites*, who were so SOBER last Winter, are now the greatest SOTS in *England*—Nay, that they are *Jacobites* for no other Reason, but in order to get drunk, See LETTER to a Fellow of a College. P. 54.



MONITOR MONITORI.

1.

HAC mente, B—THAME,
Oportuit quâ me,

Epistolam tuam legisse,

Næ mihi pergratum 'st;

Et sat tibi datum 'st,

Hanc talem pol me perpendiffe.

2.

Sed seriam, amabò,

Quam tibi narrabo,

Vicissim nunc tu audito rem:

Nî tibi sic places,

Ut mihi non vaces,

Nec feras me si juniorem.

3.

Sit B——e tibi pluris ?

Sed corpus id jūris,

Ut si Acherunticum esset,

Tu tangere noli :

Sed Paulum nec coli-

to : Tibi ah, parum prodesset !

4.

Tu specta senatum :

Quod hic velit ratum,

Epistolis inferere tuis :

Et quicquid, ô bone,

De occasione

Jam garris, aut tibimet suis ;

5.

St ! insusurrabo,

Sed nec verba dabo,

Quod est syllogismis refertum,

Grammaticè fari,

Et ratiocinari,

Debere id caput est certum.

6. *Quin*

6.

*Quin alios quum doceas,
 Ob ! tibi ne noceas,
 Te inspice, inspice. Quin est
 Hoc considerandum,
 Ac tum demonstrandum,
 Ingenii in te si quid inest.*

7.

*Mi etenim crede,
 Ni te tuo pede,
 Et modulo velis metiri :
 Eadem, quâ tu ascendiisti, vi ruas.
 Et læsum ludibrio iri,*

8.

*Nec vulnere minùs
 Te læsum protinus
 Videbimus sic ; iterare
 Ut talem haud saltum,
 Haud tolli in altum,
 Pol posthâc tu te patiare.*

9. Quid,

9.

Quid, quòd gloriaris?

Hortaris ? minaris?

Quin centum volumina edas ;

Cùm scripseris sic tu,

Cùm sis hic et hic tu,

Et vix semidoctus incedas.

10.

Si ALMAM dum lacer-

as, vis semi-sacer,

Gausdicus nunc et haberi,

Nunc semipaganus,

Sed nunc et urbanus,

Et aulicus etiam videri ;

11.

Si, novo nunc more,

Le Whig & Le Tory

Fit unum ex corpore bino ;

Si solus es omnia,

Quàm omnia sunt somnia !

Quàm nil tibi speres omnino,

12. Ni

(40)

12.

*Ni temet impertis,
Totumquæ invertis,
Aut animum adèo intendis,
Ut tam, quàm vicini,
Sis homo (quippinè ?)
Suffragium dum optimè vendis.*

13.

*Hæc te quum commoneam,
Tu dubites quoniam,
Me negans rem totam tenere ;
I, consule illum,
Qui profert * * *,
Aut bos, qui à se descivere.*

14.

*En, hoc ad rogatum
Responsum paratum !
Qui dimdiatus vis esse,
In Coll. O——lenfi,
(Et dudum hoc senfi)
O Sophe insipiens, fenefce.*

ADVICE.



A D V I C E

T O

The Reverend Mr. TUTOR E. B.

Translated from the Latin.

TO oblige you, good Sir, I have
read with great Pleasure,
And examin'd your learned Epistle at Lei-
sure.

Now a Word in my turn, if you are not
too nice

To receive from a Junior some wholesome
Advice.

First, revere the Sage * B——ke ! and, as if
'twere the Devil,

Fly away from the Law, hight Imperial, or
Civil.

* The learned Professor of Civil Law, who, as I have
been informed, advis'd our Author to leave out of this
Discourse all the Civil-Law Quotations.

F

Then,

Then, renounce the Apostle, and all his
fair Texts ;

And alledge, what the Act in such Cases
directs.

Then, remember, howe'er you insist on
the Seasons,

That a Head full of Logic should furnish
out Reasons.

And attend to this *Item* ; whilst others you
teach,

O ! consider, how far your own Genius will
reach.

For, unless you well measure the Length of
your Chain,

With the same force you rise, you'll be
pull'd down again ;

Ridicul'd, and disgrac'd, and so bruis'd and
so fore,

That, I fear, you'll ne'er venture to climb
any more.

But

But besides—I foresee, while you write
in this Strain,

Tho' you publish whole Volumes, your La-
bours are vain,

Half a Casuist, half Lawyer, half Cour-
tier, half Cit,

Half a Tory, half Whig (may I add, half a
Wit ?)

Never hope to succeed without changing
your Note ;

Or, unless, like your Neighbours, you're
prov'd by your Vote.

If you doubt my Monition, go, make your
appeal

To the Patriots, who were—to my——

He'll assure you (and who in this Case hath
more Knowledge?)

If you turn thus by halves, you will stick in
the College.

POST.

P O S T S C R I P T.

I HAVE read a second Volume of Politics, lately published by the Reverend Mr. B. much more bulky than his first, most beautifully adorned with Tropes and Metaphors, and strewed all over with the finest Flowers of Rhetoric. This Discourse is indeed so excellent, and so much superior to all the rest of our Author's Writings, that I conclude it must necessarily have been framed by that curious Engine, which GULLIVER'S Professor invented, and which that great Traveller hath communicated to the World, I was led into this Opinion, as soon as I had cast my Eye on our Author's Title-Page, where the Letter to one Man is called the SEQUEL of a Letter to another. But, after I had perused the whole Work with a proper Attention, I was sufficiently confirmed in my Conjecture. There is not indeed a single Page in this large Volume, which every judicious Reader will not immediately discern to be formed by an happy Jumblement and a fortuitous Concourse of Words, and Syllables. Particularly, the four pompous ARGUMENTS, which are the very Marrow and
 Essence

Essence of this Discourse, could not possibly be suggested by Thought or Reflection, by Genius or Imagination, or by any of the intellectual Faculties or Operations of the Mind. The singular Manner of their Introduction, their new Terms and adventitious Ornaments, together with those significant Breaks and Innuendo's, by which they are attended, prove to a Demonstration, that they have been just taken off from the Virtuoso's Frame, and were wrought into their present Consistency by hard bodily Labour : So that, when we are disposed to commend this admirable Performance, we may apply CICERO's Words with great Truth and without a Metaphor, *Stilus ille tuus multisudoris est*. I have not room in this place to insert all the Observations I have made on my Author's SEQUEL. I must reserve them to attend his second, or third Edition. But, in the mean Time to give my Testimony of Approbation, and to do him as much Honour, as I can in a POSTSCRIPT ; I have here made a faithful Extract of those three or four extraordinary Pages, for the sake of which all the rest seem to have been composed ; where Mr. B. exhibits his wonderful

ful new ARGUMENTS, which I have mentioned above, and which I call ARGUMENTA LIGNEA from the Matter, or Substance of the Machine, by which they were fashioned.

I. AN ARGUMENT TO SILENCE ALL PERSONS, WHO COMPLAIN OF THE NATIONAL DEBT, OR OF THE GREAT EXPENCES OCCASIONED BY THE REVOLUTION.

THE support of the Revolution hath engaged the Nation in large Expences. But these Expences were requisite for it's support, because they were necessary for its support. And these Expences were not owing to our Friends at home, but our Enemies abroad. Besides—if the Revolution had not happened, the Nation would not have contracted any Debts, and consequently, it could not have been known, that the Nation had Credit enough to contract Debts. But further — the Nation could never have paid the Taxes, which were raised to support the Revolution, if there had been no Revolution to be supported. LETTER to a FELLOW of a College, p. 17.

From

From hence may be drawn, and adapted to private Life two sage and very comfortable Inferences : 1st, That no Man ought to complain, or account it any Misfortune, if he be deeply in Debt, or owes more than he is able to pay ; because he could not otherwise have known, that he had Credit enough to reduce himself to that Condition : And 2dly, That no Man could ever have paid, or (to use my Author's own Terms) could have been enabled to pay for his Maintenance and Education, if he had never been born.

II. AN ARGUMENT TO PROVE THE FOLLY AND MADNESS OF ALL THOSE, who WISH FOR A RESTORATION OF THE PRETENDER.

IF the *French* had been in earnest, and could have placed the Pretender on the *British* Throne, they would immediately have found out a new Pretender, and espoused the Interest of this new Pretender on account of the Supposititiousness of the old Pretender ; because that Matter has never yet been cleared up. So they would have urged against the present Pretender that very Objection of indefeasible hereditary Right, which they
now

now adopt in his Favour. And, as they always make use of two powerful Advocates, Policy and the Sword, they would have distressed the old Pretender, or the young Pretender, or whoever should have been the Occupier of the Throne, and consequently brought an heavy Burden on the Country. L. p. 18, 19.

By this ARGUMENT, which, we must acknowledge, is finely imagined, our Author demonstrates, that the *French* never had any Design to restore the Pretender, but in order to distress him, and dethrone him; like those facetious Politicians, who made poor *Sancho* Governor of the Island of *Barataria* with no other Intent, but to half-starve him first, and depose him afterwards.

III. AN ARGUMENT TO FIX AN INDELIBLE MARK OF JACOBITISM ON THE UNIVERSITY OF OXFORD.

SUPPOSE some old JACOBITE; and SUPPOSE him practised in all the Wiles of the Party, &c. &c. &c. SUPPOSE him to be at the Trouble and Expence of buying Pictures; and SUPPOSE those Pictures to be the Pictures of the Pretender and his Son. Then SUPPOSE this old JACOBITE imports these Pictures. And then SUPPOSE he entertains
an

an odd Opinion of the University. And then SUPPOSE from that Opinion, which he entertains of the University, he contrives to have these Pictures privately distributed to our younger Members. Then SUPPOSE there are Tradesmen in *Oxford*, who are stupid and impudent; and then SUPPOSE their Stupidity or Impudence is * abused; and then † SUPPOSE they expose to *public* Sale those very Pictures, which had been *privately* distributed. Then SUPPOSE it is not Treason to adorn a Chamber with these Pictures; and SUPPOSE the Law will not animadvert on him, that does so. But SUPPOSE, that SOMEBODY does adorn his Chamber with these Pictures, and then SUPPOSE another SOMEBODY, who is a Visitant or Stranger, comes into that Chamber. And then SUPPOSE, that this second SOMEBODY should see the Pictures. Can it then be SUPPOSED, that the VISITANT-SOMEBODY will not SUPPOSE, that the INHABITANT-SOMEBODY is by no

* By ABUSED our Author means USED; as *abutor* in *Latin* is sometimes put for *utor*.

† Another excellent PARADOX might be formed out of this SUPPOSE. For an ordinary Capacity will scarce conceive, how the same Pictures, which were *privately* distributed, can with any Propriety be said to have been *publickly* sold.

G

means

means ill affected to the Pretender's Person and Cause? But SUPPOSE further, that this same VISITANT-SOMEBODY should see other Chambers adorned in the same Manner, will it be wonderful, if he should SUPPOSE and conclude, that not only the several INHABITANT-SOMEBODIES, but all the Members of the University are therefore JACOBITES. QUOD ERAT DEMONSTRANDUM. L. p. 52.

IV. ANOTHER ARGUMENT TO STRENGTHEN THE PRECEDING, AND ENFORCE THE CHARGE.

Again SUPPOSE another old JACOBITE, who SUPPOSES that good Liquour is the Life of JACOBITISM. And SUPPOSE, he should think proper, that his Son (*by the way we must suppose he has a Son*) should testify his Loyalty to his exiled Prince. SUPPOSE for that Reason, the old JACOBITE to send to the young JACOBITE a handsome Token to be spent upon the Birth-day of SOME of this pretended Royal Family, (that is, *upon the Birth-day of all those SOME, who were born on the same Day*) Then SUPPOSE, that Meetings on such a Day, though purposely appointed, or even anniversary, are no legal Crime.

Crime. And suppose, I doubt how far we may suppose, that drinking Healths openly treasonable is actionable. Yet we may certainly suppose without the least doubt, that the old and the young JACOBITE (who doth such Things) are a Couple of JACOBITES. And if there be two JACOBITES in one place, there may be two JACOBITES in another; and that other place may be OXFORD. And if there be two JACOBITES in OXFORD, there may be twenty JACOBITES in OXFORD; and if there be twenty JACOBITES in OXFORD, all the People in OXFORD may therefore be JACOBITES. QUOD ERAT DEMONSTRANDUM. L. p. 53. *

When this accomplished Writer found himself obliged in Conscience, or induced by some stronger Motive, to bring such a grievous Accusation against his Country-men and Fellow-Citizens, he could not have given us a greater Proof of his Candor and Humanity, than by the Method, which he hath here pursued. If he had produced a Chain of *Syllogisms* (instead of his String of SUPPOSITIONS) well turned and polished by

* I must desire the Reader to peruse those particular Pages in the Original, to which I here refer him, lest he should suspect, that I have not done my Author Justice.

GULLIVER'S Engine, and properly linked together by a dexterous Artist, we had certainly been precluded from making any Defence. But SUPPOSITIONS, or SUPPOSES are Things of such a Nature, even when they are most weighty and oratorical, or even formed by a mechanical Operation, as in the present Case, that they will always leave a fair Opening and Room for an Answer. Thus, if your Adversary should SUPPOSE some strange Things against you, you may, in your Turn, SUPPOSE what you think proper against him. And thus, when our Author SUPPOSES, that the Pictures, which he mentions, are the Pictures of the Pretender and his Sons, you may reasonably SUPPOSE, that he put on the Mask of Jacobitism in order to make the Discovery. Or, when he SUPPOSES, that on some particular Occasions treasonable Healths were drank in such or such a Chamber, you may fairly SUPPOSE, that he was one of the Company; unless you will SUPPOSE, that he placed himself at the Chamber Door, or stood under the Window to overhear the Conversation: An Action so mean and infamous, that you cannot SUPPOSE any Man to be guilty of it, who is not of the B—o kind. But, there is a much shorter and easier

fier Method of obviating all Objections of of this Sort, either by borrowing honest BAYES'S * Answer ——— SUPPOSE! Sir, you may SUPPOSE *what you please*: I have nothing to do with your SUPPOSE Sir! SUPPOSE *quoth a!!*——*ha, ha, ha!*——or else by SUPPOSING on your part, that in the whole defamatory Catalogue there is not one Article of Truth. As for my part I am fully perswaded, that our Author, when he threw out so many hard Words, and cast such a Load of Imputations on the University (for which at the same time he professes the most profound Regard) did not expect, or intend to be believed. He is therefore only to be blamed, that he did not preface his Work in the Manner of *Lucian*, and others of the ancient Wits; who, as often as they were disposed to insert something of the marvellous kind, or tell a very absurd and improbable Tale, took great care however not to impose on the Credulity of their Readers; but assured them in express Words, that they were about *to say the thing, which was not*, and that all, that followed, was Fiction and Fable.

BUT now, as some of my Readers on a serious Perusal of these most excellent ARGU-

* REHEARSAL.

MENTS

MENTS, which I have here extracted from my Author's last Performance, may be very desirous of imitating the BENTHAMIC Style and Manner ; and as few Persons are able to erect a GULLIVERIAN Machine, which requires more room, than the largest Billiard-Table, and cannot be worked with fewer, than twenty Hands ; I have therefore here annexed an approved RECEIPT, for composing a truly-loyal-political-rhetorical Discourse, (of the Price of one Shilling) which will be found on a strict Examination, to be very little inferior to those beautiful Textures, or fine-spun Arguments, which have been wrought in the LAGADO Engine. I call it a RECEIPT, because there is so great an affinity between Cooks and Rhetoricians, that *Petronius* affirms, they are born under the same Constellation: *In piscibus obsonatores et rhetores nascuntur*. And he compares all Works of Taste, such especially as this, which I have here celebrated, to the most exquisite Roman Sauces: * *Mellitos verborum globulos, et omnia dicta factaq; quasi papavere et sesamo sparsa*.

* The French Translator of *Petronius* makes the following Remark on this Passage: *Je voi que Petrone trouve beaucoup de ressemblance entre le Rheteur et le Cuisinier: Il compare ici le mauvais discours, qui n'ont aucun sel, aux sauces mal apprêtees.*

A RECEIPT HOW TO MAKE AN ELEGANT
POLITICAL TREATISE AFTER THE MAN-
NER OF THE REV. MR. B. *

TAKE ten or a dozen Handfuls of the
following SUBSTANTIVES, fairly writ-
ten on square or oblong Pieces of white Pa-
per,

Abdication	Commerce
Abjuration	Contradictions
Acquiescence	Constitution
Amazement	Corruption
Administraction	Court-favour
Ambition	Cowardice
Avarice	Debts
Abomination	Dominion
Affassins	Discontentedness
<i>Britains</i>	Disloyalty
Bribery	Declarations
<i>Brunswick</i>	Danger
Brutality	Duties
Bumpers	Employments
Buffoons	Emoluments

* This RECEIPT may be used at any time of the Year,
and by Persons of all Ages, whose Intellects are too weak
and tender to endure the great Fatigue and Drudgery of
Thinking.

Equi-

Equitableness	Murderers
Expences	Noisiness
Establishment	Nuisance
Expostulations	Opposition
Enormities	Offence
Forces	Objections
Favourites	Obloquy
Fools	Obedience
Funds	Obligation
Fortune	Property
<i>France</i>	Party-Spirit
Government	Patriotism
Grievance	Perfidy
<i>Hanover</i>	Posts
Happiness	Preferments
Jacobites	Papists
Jesuits	Popery
Immunities	Pretender old & young
Impertinence	Religion
Impudence	Republicanism
Independency	Revolution
Infatuation	Rapine
Jurors	Rights
Knaves	Restoration
Law	Suppositiousness
Liberty	Stupidity
Loyalty	Treason
Licentiousness	Truth
Ministers	Tories
Monsters	Toasts
Mortgagers	Taxes

Tyranny

Tyranny	Villainy
Vice	Villains
Violence	Whigs.

Add to your Collection of SUBSTANTIVES a proportionable Quantity of VERBS and ADJECTIVES, selected from the best *English* Classics, and among the latter as many COMPOUNDS and DECOMPOUNDS, as you can possibly procure. Then throw in your PRONOUNS and PARTICLES, about two Ounces and an half. Let the whole be well mixed, and shaken together in a large green Bag (such as is usually carried after our great Lawyers) and then let each Paper be drawn out, only one at a Time, by any handy Servant. A Blue-coat Boy, who has been used to draw the Lottery Tickets, would be fittest for this Purpose, if such a one could be had. Be very careful to write down every Word in the exact Order, in which it comes forth. And as soon as your Work is finished, send it to the Press, and serve it up to the Public.

N. B. I. You must not forget to put into your Bag a whole Page of Extracts from the BILL of RIGHTS; and, if you add two or three *Latin* Phrases, taken out of any Author either ancient or modern,

H

together

together, with a good number of Hyphens, not to divide Words, but Sentences, they will be a great Ornament to your Work.

N. B. 2. If it happen that your Title-Page should not come out in the modern Fashion, or should savour so much of Nonsense, as to offend a nice and delicate Palate; be sure to lard it with *Attic Greek*, which will hide its Deformities, and give it a good Complexion and an high Relish.

N. B. 3. But above all things let me advise you, before you sit down to write a Word, to furnish yourself with a sufficient Stock of EGOTISMS, in the Composition of which you need not mix more Truth, than is absolutely necessary. With these ingredients you are to season your whole Discourse, by interspersing them here and there, as the subject shall require. Those, which have the fairest out-side, and are the highest-flavoured, must be reserved for your * Conclusion; by which means you will not fail to engage every Man of Taste, and at the same time by such an artful Stroke exalt yourself above all your Equals.

* See the Conclusion of Mr. B's LETTER to a Fellow of a College.



ACADEMIÆ OXONIENSIS.

Ignosce mihi, VENERANDA MATER, quòd causam tuam hîc jocosius leviùsque agere institui, quàm aut studiis meis, aut adversissimo tuo tempore conveniat; quum & ipse philosophus haberi velim, & tota tua domus famâ ac fortunis suis jam periclitetur. At viden', quæso, hic noster objurgator quid sit hominis, qualis de ludo declamator, quàm ignorans jui? cui se, atque adeò tricas suas venditanti quid objiciendum esset, aut respondendum, planè nesciebam. Unum hoc igitur, quando vebementiùs insultare, aut irasci me quidem minimè decebat, judicavi faciendum, ut vanam futilemque dictionem laudando et admirando irriderem; & magistro huic nugigerulo nugæ quoque meas & vitrea fracta vicissim ego offerrem. Nunc verò, quia maximis tuis beneficiis, quibus vitam & victum, quibus omnia mehercule debet, non modò non obligatum sese is ingratus putat; verùm etiam,
quantum

quantum potuit, existimationem tuam læsit su-
amque fidem; quia eos solos sibi patronos quæ-
rit, qui sanequam à te & probis omnibus tur-
piter defecerunt; quia filios tuos clarissimos
convitiis consecrari pergit, & eorum augere
rabiem, qui satis pol mihi videntur insanire;
quia denique hisce tantis suis meritis apud op-
timates nostros se in maximâ gratiâ positurum
sperat, baud scio an olim ad honores pontifica-
les perventurum: idcirco diligentius posthâc,
& severiore fronte & verissimâ, in hunc talem
virum, quamvis urbaniorē satirâ fortasse vix
sit dignus, mihi animadvertere deliberatum est.
Hoc quicquid sit oneris & molestiæ, sanè qui-
dem partes sunt officii & pietatis meæ: quin
etiâ graviores simultates, occultas, apertas,
causâ tuâ suscipere nihil moror. Sed istuc in-
terea, antiquos tuos mores & præclara faci-
nora mecum reputans, tibi propè confirmo,
conscientiâ rectæ voluntatis, atque animi tui
gravitate & constantiâ facile obfisti posse nova
huic accusatorum gregi; quando ea ipsa, quæ
intenta est, accusatio ex maledictis, contume-
liis, dolis et mendaciis utique conflatur. At
modò audivimus iterum iterumque, (quod cum
meminerim, horreo animo) DELENDÆ EST OX-
ONIA. At cuja, obsecro, fuit ista nefaria ac
furialis

furialis vox? si fortè oratoris, non quidem Catonis, sed ipsius Catilinæ. Porro autem, quis est omnium, qui cum primis doctus, sanctus, ingenuus existimatus est, quin te summâ observantiâ semper coluerit, & nunc præcipuè colat? Neque ego quenquam hominem tibi inimicum cognovi, nisi qui bonis artibus & religioni Christianæ sit inimicissimus; nisi qui exterminandam velit non dico hanc rempublicam, sed florentissimas civitates, sed universam libertatem, sed humanum genus.

F I N I S.

E R R A T A.

P. 17. read *Illi pectus*, EDOARDE.

P. 40. Stanza 14. *for dimdiatus* read *dimidiatus*.

10 FE 58